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"Fools deride. Philosophers investigate."

# Life and Action

The Great Work in America

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## *What of the Protestant Churches?*



THE following letter is from one of the loyal and far-seeing *Friends of the Work* who has been thinking deeply as to the future of this great Movement in its relation to the influences of the various Churches, but more especially those churches that have aligned themselves with the "*Progressive Intelligence of the Age.*"

He asks a number of questions in such manner as to bring out in clear and forceful perspective the problem of the future, and he thereby makes it possible to elucidate certain phases of the subject which have presented themselves to the minds of many of our Students and Friends and impelled them to submit their questions in the hope of obtaining some hint as to how the Great School views the problem, and, perhaps, some suggestions as to its solution.

I shall quote his entire letter, and then follow it with such answers to his various questions, and such suggestions in connection therewith, as appear to me most clearly to elucidate and illuminate the subject, and, incidentally,

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to answer many questions that have come to me during the last three years from Students and Friends who have looked with the eye of "*Prophesy*" into the alembic of human history for the transformation and consummation of all our hopes.

Here is his letter:

"Dear Friends:—In judging the future of the Great School and its truly Great Work, it seems to me that I, in my mind's eye, can see a time when it will be compelled to take some decisive stand with regard to the Protestant Churches and the relation existing between those Churches on the one hand and the Great School on the other. This problem will no doubt present itself for consideration through various channels, and it seems to me that it is more than likely to involve the following questions, perhaps, among many others:

(1) Will the Protestant Church, in its intrinsic organization; its personnel of paid ministers, preachers and educators; on its materialistic and mercenary foundation, and in the real spirit of its work; in its heterogeneity of creeds and beliefs and inter-sectarian animosities—even after going through a process of reconstruction and purgation—ever be fittingly qualified to propagate the tenets of the Great Work of Natural Science and the Harmonic Philosophy, among men?

(2) In other words, will any form of religious organization, whether based on a vicarious atonement (such as that proclaimed by the church today, or otherwise) ever prove adequate in promulgating principles that essentially demand of its postulants a high degree of individual intelligence and personal judgment—individual initiative, effort and application, and individual responsibility?

(3) Could the Great School, in its essential nature and

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in the spirit of its Work, consistently accept any plan of organization that places the exponents and propounders of its principles on a basis of material emoluments and compensations and especially on the basis of a profession?

(4) Suppose the efforts of the Great School should, by a slow and normal process, dissolve the heterogeneity of the Church and interblend its elements into one homogeneous bond of brotherhood, would not its organization into a definite unit, under that status of society, expose it to the control of vain and selfish individuals who would corrupt it and break it up into various schisms and creeds, and force humanity backward again into the tragic errors of the past?

(5) Are not the future strength and incorruptibility of the Great Work based on a growing and inviolate individualism, wherein development and attainment are separate and individual, emanating from within—from the Soul itself—as it harkens to the whispered fiat of Nature?

(6) Man, embodying the elements of his own self-adjustment in his relation to Nature, and conscious of these hitherto latent powers, applies them to the development of his higher and finer sensibilities and that attitude of Soul that makes him attentive and sensitive to the intuitive mandates of the Creator of his being. He thereby co-operates with Nature in his own self-development. Through this growing consciousness he becomes personally responsible and morally accountable in the highest sense of these terms. He develops psychically, intellectually and spiritually. He evolves a Master and adjusts himself, rationally and voluntarily, in a harmonic moral and ethical relation with his fellows. He becomes, as it were, a church and a government unto himself, a moni-

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tor and mentor in the moral and ethical aspect of his own life. Under the status of a society of evolved men and women the principles of life become individualized, rather than organized; each man is the evolvment and consequently, the subject of himself, and is subordinate and amenable only to the higher tribunal of Nature.

If the above is correct, is not the Great School seeking a true harmonic among the members of human society in every phase of human relationships, by the independent, rational and voluntary activities of the individual in his quest for self-development, rather than by the concerted effort of an organized body working in his behalf?

Is not the Great Work the direct antithesis of organized moral and ethical endeavor?

Is not the absorption of its philosophy, principles and methods into the organized body and creed of a church the first sign of their retrogression, and the gradual decline of their usefulness?

(7) Will not the intelligent student in conforming himself consistently with the requirements, philosophy and principles of the Great School be compelled forever to lay aside and disclaim the hitherto creed and dogmas of his church; and will he not, in his evolvment, eventually feel his psychical, intellectual and spiritual independence of any religious organization; and will he not abandon the church as effete and non-essential to his ethical and moral existence?

In presenting this problem by way of a series of self-answering questions, I but frankly express my candid opinion concerning the gradual alignment of the church forces relative to the Great School and its Work.

This prescience of a possible future condition was in-

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spired by my observation of the activities and attitude of different members of the clergy.

This activity can hardly be called unfriendly to the movement of Natural Science.

In fact, these good men of the Gospel, in all sincerity, are actively engaged in serving up their Sunday sermons well seasoned with the science, the sound logic and the philosophy of the Great School. To the casual observer this appears to be a good and wholesome sign, and possibly it is; but to me it portends a possible future complication or inconsistency.

The more progressive ministers of the several churches, the country over, will see in Natural Science a great possibility; and they will rapidly exploit it in resuscitating their moribund institutions.

With the voluble evidence of empty churches and sadly decimated congregations, an anxious ministry will be sedulously active and ever alert to anything that will tend to recover and re-establish a once lucrative *business* where honor and glory to the Vicars of Christ were assured; and where power, influence and public laudation were never sought in vain.

In the frenzy of their plight they will seize upon Natural Science; and, flushed with new hope for their ambitions, they will thunder an incongruous mixture of creed and Natural Science, dogma and Harmonic Philosophy, from their pulpits, to an attenuated and slow-thinking congregation.

Although sincere and honest men, within their limited understanding, little do they realize that the Science and the Philosophy they are so enthusiastically absorbing into the church system, voice, in spirit at least, the direct antithesis of some of their own views—and, if rightly

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understood and applied by their adherents, will surely bring their own institution to a slow and easy death.

THE SPIRIT OF THE WORK will slowly pervade the world; the fortified walls that contain and divide each individual church into a separate, self-centered and contending entity, will slowly be dissolved; and the whole of humanity will flow into one great bond of Human Brotherhood.

It is when this point in the future draws near enough to the tip of its nose, that church clericalism will begin to realize that it is inimical and diametrically opposed to the church as a conglomeration of creeds and an organized unit, in which status it is susceptible to individual control and made a lucrative business, a source of vain-glory and superficial honor, and a *profession*.

At this climacteric point in human evolution will the self-satisfied potentates of the church harmonize with their time, in both spirit and deed?

Will their ministers and priests forever set aside the paternity of their flocks, the bishops their dignity, the cardinals their robes, the pope his crown?

Will their vanity and selfish ambition make way for frank, truth-seeking, sturdy manhood, inspired by a sublime spirit of true Christian altruism?

Or, will the church continue to exist as a lodestone to their vain, ignoble ambitions, their bigotry and their greed?

Will church clericalism, with hypocritical holiness, continue to drag a selfish narrowness and prejudice into an incongruous relation with the open-hearted and open-minded Christian precept: "On earth peace, good-will to men?"

Ah! Answer ye who can! The earth may yet bear



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witness to a great upheaval, another great crime in the name of Christ and of the Great Father.

To me it would seem inevitable that there will develop a great cleavage, a great universal segregation throughout our religious life. The true Vicars of Christ, of which the church must have many, will follow the fiats of Nature, the dictates of that attitude of soul which has made them true Christian Men.

They will find themselves living in the spirit of brotherly love and helpfulness—*outside* the soul-smothering control of the organized ranks.

Their actions will be the expression of loving hearts, with spirits that can be compensated for only through the kind acts of another.

And, on the other hand, those creatures of lust, of vain ambition and greed who, with their simulating hypocrisy, have blasphemed the name of Christ by their presence in the pulpit of Man's church, will slink guiltily into the ranks of ignorance and lead a stupid brood under the voluminous, gloomy and ready cloak of the Moloch of papal despotism.

Thus, humanity will stand divided and marshaled in force at the final day and in the final struggle which will decide whether our Mother Earth shall be the Kingdom of Heaven, or whether it shall pass forever under the gloom of the reign of terror and of Hell.

I scan the horoscope of human destiny. I see reflected in the sky a great ebullition and fermentation on Mother Earth; it is a chemical activity of attraction and repulsion. It is a process of cleaning, of purgation, of Nature righting herself. I watch it anxiously, hopefully, longingly, as the activity becomes more virulent and intense.

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I see a chaotic upheaval of convulsed humanity, of rent and torn, shaken and crumbling human institutions, seats where Satan found an attentive ear and spewed a slimy spawn of lust for power, vain ambition and greed.

I hear the agonized cry of crime, of vice, of immorality, as Nature applies her purging acid of death.

I see a struggle within church and within state, within all the organs of society, and within man and within woman. At last the turmoil subsides, and out of the black and heated sediment in the crucible of time there arises two exalted and noble images. They are the Individual Man and Woman—the Completed Individual.

Their faces are wreathed in the smiles of happiness and reflect peace and harmony, and their personalities are radiant with the spirit of brotherly love. Hand in hand they step forth facing a conscious, joyous, glorious eternity in quest of the Mother of their Being—THE TRUTH.

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Sometime ago I addressed myself (in the consensus of the foregoing) to an orthodox student body of "*Friends of the Work*." Although my opinion was asked for, my honest and frank expression proved perturbing to most of them.

They promptly expired an atmosphere of feeling so chilling that they completely froze me out.

These good men claim that the Great Work and the Harmonic Philosophy fully substantiate the church; inferring that the work going on under church auspices will be the natural and eventual outcome.

With an honest and heartfelt good-will for these brethren, I now turn to the Great School and, if that



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body considers me worthy and qualified to keep its confidences, ask for final judgment as to my position.

Whether my vision of the future has been through a jaundiced eye, I am not conscious of it. My position is wholly impartial, with a desire to know only the *Truth*.

LeR. V. A.



By the TK.

1. While I view this vital problem with the limited vision of human intelligence, and may, therefore, not see it in its entirety, I cannot bring myself to believe that the Church, as such, will ever be fittingly qualified to carry forward the Work of Natural Science and instruct humanity in its Philosophy, unless it attains a different status from that of today.

2. Nor do I believe that any form of religious organization will find it possible, in any adequate sense, to promulgate the principles for which the Great School and its Work stand. This is a work which can be accomplished only by the chosen representatives of the School itself, and in strict accord with the methods it has proven through centuries of demonstration.

3. No, emphatically no, the Great School could not, in its essential nature, nor would it under any conditions or circumstances accept any plan of organization that would place its Instructors, its "Ministers" or exponents, on a basis of material emoluments and compensations, nor on the basis of a "Profession." To do so would strike at the very fundamental principle upon which the Work is established and upon which alone its consistency depends.

4. If the Christian churches of today were dissolved

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and their various elements reformed "into one homogeneous bond of brotherhood," its organization into a definite unit, under those conditions, would still expose it to the control of the vain and the selfishly ambitious; and there can be little doubt that through their influence new creeds and dogmas would be formulated, and in due time virtually the same conditions would re-establish themselves at the expense of human progress. This would but inaugurate a series of recurring religious cycles, each ending where it began, only to inaugurate a new one of its kind.

5. Judging the future by the experience of the past, there can be no question as to the fact that the present and future strength and incorruptibility of the Great Work are based on "a growing and inviolate individualism, wherein development and attainment are separate and individual, emanating from within."

And now, in this connection, and as a natural sequel of all that is herein suggested, let me call attention to certain significant facts which, no doubt, the Students and Friends of the Work who have kept abreast of current development have already observed:

(a) Everywhere may be observed evidences of the fact that the books and other literature of the Great School are being read and studied by the "*Progressive Intelligence of the Age*"—to whom they were specifically addressed, and to whom this present Movement is a direct appeal.

(b) Scarcely a writer of any standing in the field of psychology at the present time has failed to adopt and appropriate the definite terminology of Natural Science and the Harmonic Philosophy, to a very noticeable and significant extent.

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(c) Within the last few months I have observed, in the current magazines and periodicals throughout the country, extensive extracts taken bodily from the books of the Harmonic Series; and in not one instance has credit been given for any of these quotations. This has been going on during the last two or three years to such extent as to suggest that there is concerted action on the part of these writers and publishers.

(d) I have before me a very recent publication, a book entitled "*The Culture of Personality*," by J. Herman Randall, published by H. M. Caldwell Co., Boston, 1912.

Beginning near the bottom of page 217, is a *verbatim* quotation from page 214 of "*The Great Work*," without quotation marks.

The following twenty pages or more, of this new book, is a most ingenious exhibition of *literary piracy*, consisting of a combination of literal quotation, clever paraphrase, and ingenious restatement of the substance of the entire chapter of "*The Great Work*" on "CONSCIOUSNESS."

And yet no reference whatever is made to the work from which it is stolen.

In the same book are also numberless quotations from Drummond, Fiske, Darwin, Jowett, Brierley, F. W. H. Meyers, James, Royce, King, Lodge, Spencer, Wallace, Gates, Kepler, Holmes and numerous other writers.

But in each instance due credit is given and the utmost courtesy shown.

Naturally, the question arises in the mind of any honest reader: "What is the motive back of this piracy; and what is the purpose of this bald and unjust discrimination?"

I want the Students and Friends of the Work to take note of these things in future, and I may offer some sugges-

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tions that will enable them to exert a courteous and wholesome influence in behalf of the Great School and Work, which will help to discourage the kind of literary piracy to which I have referred, without suggesting any selfish or unworthy motive or purpose.

(e) The liberal ministry, throughout the entire country, is making use of the literature of the Great School in virtually the same manner. They are using the books and other literature of Natural Science and the Harmonic Philosophy without acknowledgment of any kind. In truth, it would almost seem that—even among these men who, of all men, are supposed to stand for TRUTH and exemplify it in all their utterances and conduct—there is also the “*Conspiracy of Silence*,” as to the School, the Work and all the teachings and findings of Natural Science that have been formulated into definite and published statement.

Recently someone, presumably some Student, sent me a copy of one of the most important daily papers in America. It contained a number of “sermons” preached in the various pulpits of N. Y. City on the preceding Sunday, by the leading ministers of the country.

To my amazement, I found that one of the most conspicuous “*sermons*”(?) of the entire number was taken bodily from “*The Great Work*,” with only here and there a connecting sentence, or phrase, which the minister had thrown in to give continuity to his particular theme. There were over four full columns given to this “*sermon*,” and at least nine-tenths of it was taken literally from chapters II, III and IV of Vol. III of the Harmonic Series.

There was not a quotation mark, nor other suggestion of any kind, to indicate the source from which the minister had taken it; nor was there a single reference to the

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Great School, nor to the Great Work, nor to this Movement, nor to anyone indented with either.

Had this "liberal minister" seen fit to take his "sermon" from the works of Emerson, Carlyle, Holland, or any other author of recognized ability or standing, it is altogether likely that he would have given full credit, and the volume and chapters from which he had quoted.

My dear Students, Friends and Readers, will you kindly tell me why it is, in your judgment, that this minister has done this thing? Have you any clearly defined idea as to the *motive* that impelled him?

Can you tell me why it is that Mr. Randall, above mentioned, has virtually taken an entire chapter from "*The Great Work*," bodily appropriated it in the face of copyright protection, and palmed it off upon the public as his own? Is it because he thought he could do so without the fact being observed by his readers? Or, is it because there is a deliberate "*conspiracy*" among the contemporaneous writers on the subject of psychology—a "*Conspiracy of Silence*"—with the understanding that they will appropriate to themselves the literature of the Great School, whenever and wherever possible, without giving credit to that School, nor to any of its writers?

If this be *true*, then there must be a *motive* for it; and that motive must be *deep-seated and vital*, to lead men of such intelligence and assumed standing in the literary world thus to violate every principle of common honesty, to say nothing of the courtesy due from one writer to another, under the generally accepted principles and well-known rules of literary ethics.

If it is *not* true, then I shall be glad to know how it comes about that there is such wide-spread general concurrence amongst the writers of the day, on these

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subjects, in the practice of ignoring the existence of the School and its literature, as such, and at the same time recognizing the vital importance of the principles, the teachings and findings, and the published utterances of the School, through its writers.

In other words, I am asking the Students and Friends of the Work, as well as the readers of *Life and Action*, to join me in an earnest effort to get at the real motive and inspiration back of this anomalous situation. I do not want to do injustice to anyone. Neither do I want to appear selfish in behalf of the School and its Work.

But there is yet another phase of the general subject which appears to me to be of even more vital importance to the School and the Work in the years and the centuries to come, as well as to the *Cause of Truth* and the *Welfare of Humanity*.

I have reference to the attitude of the liberal ministry of the various Protestant Christian churches everywhere.

I have received hundreds, yes thousands, of letters from ministers of these various denominational churches everywhere; showing beyond question that the books and other literature of the School are being read and studied diligently and with the utmost care and sympathy by the progressive ministry all over the country.

These letters show the most cordial and friendly spirit and would seem to indicate a deep and abiding interest in the teachings and findings of the School, and an earnest desire to become active factors in spreading a knowledge of its principles.

This attitude is thoroughly commendable; the motive is entirely worthy; and the desire and purpose of these good men are wholly constructive, in their essential nature.

The effort they are putting forth to carry the "Gospel



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of Truth to the uttermost parts of the earth" is one that appeals to the highest and best in human nature. It touches me deeply, and I long to express to these good Friends of the Work some measure of my own personal appreciation, as well as that of the School and the Great Friends back of it all.

But, at the same time, I seem to see in the *methods* they have adopted, that which, in due course of time, will inevitably become a most serious menace to the very Cause they seek to serve.

Unlike the "*literary pirates*" above referred to, these ministers do not seek their own personal exploitation; but they are trying to place the truths of Natural Science before their various Christian congregations in such manner and form as to appeal to their reason and enlist their sympathies without awakening anxiety as to their conformity with the dogmas and doctrines of their several churches.

To accomplish this end, *they also* quote from the books and literature of the Great School without making that fact known to their audiences. Or, they teach the principles and findings of the School to their congregations without explaining to them the fact that they *are* such. They permit their members to *infer* that they are preaching "*Progressive Presbyterianism*," or, "*Advanced Methodism*," or "*Liberal Protestantism*," or, "*The New Theology*," or, "*Modern Psychology*"—or, in fact, almost anything "*progressive*," except the simple truth that they are preaching and teaching NATURAL SCIENCE under the guise of their own church doctrines.

Now, what is the inevitable *result* of this unintentional deception?

1. One result, at least, is that they are slowly, but

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surely, breaking down the narrow dogmatic limitations of "Methodism," "Presbyterianism," "Episcopalianism," and "*Protestantism*" in general; and are thus holding their liberal and progressive members who otherwise would withdraw from the church and join the "New Thoughters," or apply for admittance as Students of this School.

As illustration of this fact, let me narrate the following recent experience among many of a similar nature:

A young man applied for admittance as a Student of the Great School. In his answers to the preliminary questions submitted to him, he stated, among other things, that he was a member of the Presbyterian Church.

As in all such cases, I replied to him that it did not seem to me that he could *consistently* belong to the Presbyterian Church and accept and teach its dogmas wholeheartedly and at the same time become a consistent Student of this School; because the two were not in harmony on some of the vital principles of life and action.

His reply was most interesting and significant. He said that he did not believe in the doctrinal dogmas of the church, and had made that fact clear to his minister before he was accepted into the church. In truth, he explained to his minister that in every instance where in there appeared to him to be a difference in the teachings of the church and the Great School, he accepted the position of the School unqualifiedly.

To this his minister had replied, in substance, that it really made no difference; for he also (the minister) did not believe some of the doctrines of his church. He said the church had liberalized greatly, and that while both ministers and members were *nominally* supposed to accept the doctrines of the Vicarious Atonement, the Divinity

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of Christ, and some other dogmatic doctrines, nevertheless, he did not believe that one minister in ten really believed in them.

For these reasons the minister had accepted him into the church with full knowledge of the fact that he did not believe some of the very fundamental doctrines and dogmas of the church. Therefore, he did not feel that—insofar as the church was concerned—he was inconsistent, or that he occupied an equivocal position.

From this incident, and many others of a similar nature, I can realize that this process of emasculation is going on all over the religious world and in all the various Protestant Christian Churches throughout the United States.

Every little while some over-aggressive minister comes out a little too boldly and conspicuously and attracts the notice of the conservative dogmatists of the church. The result is the minister is charged with "Heresy." The formalities of a trial are had, and the minister is either disciplined and expelled, or he apologizes and goes on drawing his salary and preaching his "Heresies."

This internal leaven of liberalism and progress is working in all the Protestant Churches, all the while coming nearer and nearer to the surface. The inevitable result would seem to be that, in course of time, these dogmatic inconsistencies of the churches will be eliminated. When that time comes, if it does, the various Protestant Churches will find themselves preaching and teaching the principles and findings of Natural Science and the Harmonic Philosophy, openly and with the sanction and authority of the churches themselves.

But where does this place the Great School and its Work?

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The answer is, that its authority as the Great School of Natural Science back of all this spiritual knowledge will be destroyed. The various churches by that time will claim that *they* are the original source and, therefore, the authority for all these teachings.

The Great School and this movement of the *Great Work in America* will be swallowed up in the combined movement of the churches, and the fundamental purpose of it all will be very largely lost to humanity.

And all this will come about because of the conflict of *authority*. And human nature is such that its religion and philosophy must rest upon definite *authority*, to be of any real value.

Now, I can begin to see that one of the most vital and important responsibilities of this School and Movement is that of preserving the *Source of Authority* for the present teachings and findings of *Natural Science*.

To accomplish that result we must begin NOW to differentiate between the dogmas of the churches and the findings and formulations of Natural Science; and we must make these absolutely clear in the mind of every Student who comes into the Great School, and into this Great Work in America.

Because of the desire of the churches to hold their membership they will go on and on quietly teaching and preaching the teachings, findings and principles of Natural Science—labeling them “Progressive Protestantism,” or something else equivalent; and we cannot depend upon them in the least to aid us in enlightening the world as to the source of *Authority*.

The very life of this present movement, in the years to come, will very largely depend upon our ability to establish and maintain this School as the original and rightful

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source of authority for all that differentiates its teachings and findings from the *dogmatic* teachings of the *Protestant Churches of TODAY*.

And this is not with any thought or desire to awaken the spirit of controversy between the School and those churches. That, in truth, must be avoided entirely. And we must prove ourselves the FRIENDS OF ALL PROGRESS, by commending every liberal and progressive step of the churches in their gradual alignment with the *Spirit of the Work*.

But, at the same time, we must not allow any applicant for admittance as a Student of this School to come into active fellowship and assume the responsibilities of membership in this School and movement under any misapprehensions, nor with any uncertainties in his mind as to *what* the School stands for, what it has *always* stood for, and wherein the *Protestantism of today* differs from Natural Science and the Harmonic Philosophy.

That burden of responsibility is *ours*. We may as well understand that fact and accept it as a part of our working basis, and the earlier we do so the better for all concerned.

And let it be clearly understood *now and ever* that this does not involve the least possible unfriendliness toward Protestantism, nor intolerance concerning the religion of any man. In truth, it means that we must ever and always make clear to our Students, as well as to all who may be interested, the fundamental fact that we stand squarely upon the platform of "*Life, Liberty and the Pursuit of Happiness*," and the right of all mankind to "*Worship God according to the dictates of Conscience*."

We must remember, however, that this Great Work in America is a work of *Education*; and that one of the

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most important phases of that education is a clear and exact elucidation of the points of difference between the official and accredited doctrines and dogmas of the Protestant religion of today and the definite and specific teachings and findings of Natural Science upon which the Harmonic Philosophy is founded. *That is all.*

And then we must insist that every Student place himself or herself in a consistent position, before both the School and the World, and maintain that position while he or she remains an accredited Student of this School.

Not only is "Consistency a *Jewel*"—It is the "*Crown Jewel*" of all the *Wisdom of the Ages*.

It is difficult to elucidate the subject clearly without an appearance of selfishness. If I know myself I am sure that the motive back of my position is entirely unselfish and worthy.

If the Churches teach the findings of Natural Science as their own religious belief, what matters it, so long as they teach *Truth*?

It is only this, that they present it to the world as a *belief* and with no proof of any kind; whereas, the School presents its findings as those of a definite and exact *Science* and with them the methods by which they may be demonstrated.

And it is of the most vital importance to the humanity of the future that the methods of *Science* be established as the foundation of the *Religion of the future*.

It is for this that the *Authority* of Natural Science must be maintained, with the Great School as its only Source.

Do I make the matter clear?

LOST, STRAYED or STOLEN.

Will the kind Friend who borrowed from this office our private copies of "Facing the Twentieth Century" and "The Secret History of the Oxford Movement" please return them.

Indo-American Book Co.  
Chicago, Illinois.



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## *Morality and Sociology*

*By J. D. Buck, M. D.*



HAVING, in a previous paper, given a general outline of elements and conditions involved, we may come to the definite Principles and laws under which alone adjustment [and harmony can be reached.

A demonstration is in no sense a dogma. Dogma and demonstration differ as a bare assertion without proof differs from a demonstrated fact in Nature.

Even Scientists, so-called, often dogmatize in making bare, or sweeping assertions, for which they offer no proof.

The definitions embodied in the teaching of the School of Natural Science, in the Harmonic Series, are well worth considering. These were given in the previous article.

The Constructive Principle in Nature and the definition of Morality were given in the previous paper; and it is in this sense that these terms are here used.

By Science, is meant "The facts of Nature demonstrated, classified and systematized" in natural order. The last process named involves Philosophy: viz, the *conclusions* arrived at.

By "facts of Nature" we include the Physical, Mental,

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Moral, Psychical and Spiritual, while Physical Science concerns only the Physical.

By *Economics* is meant Management with frugality, with good judgment; guarding against loss, or waste.

*Political Economy* means the resources of communities utilized and managed in the same way. Every citizen is regarded as "one of the family" and as having equal rights in all—resources, utilities, needs, comforts, or enjoyments, as a factor therein, and equal responsibilities for the right use of them and the faculties, capacities and powers of his own soul in relation to them and his fellows—meaning *Morality*.

"*Constructive Socialism*" aims at the accomplishment of equitable distribution of rights, privileges, resources and opportunities; and it must equally involve responsibilities, duties and obligations; and this is the point so often overlooked, and where *Morality* comes in.

A "Socialist" may or may not be a member of an organization formed to promote the principles of Socialism, but that would naturally be his motive and aim in any case.

Socialists differ in the *methods* devised and advocated to secure equitable results.

Sociology is the *Science of Anthropology*, or the whole Nature of Man, his origin, nature, faculties, capacities and powers.

*Scientific Sociology*, from all these facts, must deduce the Laws under which they exist and by which they are governed, so as to create understanding and promote progress by strict conformity to law.

Modern Sociology has made the mistake of regarding man much as an "Improved Animal," and of regarding

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physical laws and processes and material things as the only ones that affect his life among his fellows.

*Natural Science*, on the contrary, regards man as essentially a Spiritual Being, for the time being involved in a physical existence; hence, as having a twofold nature and definitely related, under Natural Law, to both planes, the Physical and the Spiritual, without regard (*of necessity*) to another world.

If Socialism conforms to the principles and laws of the Science of Sociology, it may adjust all Economic problems and perfect Political Economy, or the rights of all.

We have to regard man from a twofold point of view continually.

First—he is a distinct and separate Individual, not quite like any other in the Universe.

Secondly—he is a Social unit, involved with his fellows in a common nature and a common destiny.

With the “Struggle for Existence” and the “Survival of the Fittest,” man is an improved animal. And, if he ends here, he may indeed be a “splendid Blonde Beast” and go no higher.

It is especially as a *social unit* that man enters another world beyond the animal and his “Divine Evolution” begins.

True it is that in spite of “tooth and claw” many animals reveal Social Instincts, just as they reveal the germs of a higher intelligence and a love for their young and their mates.

This only shows how universal is the *Constructive Principle* in Nature, already defined.

“The falcon feeds upon the finch,

“The finch upon the fly,

“And naught can loose the hunger-pinch

“But death’s wild cry.

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“From hand to hand life’s cup is past  
“Up beings piled gradation,  
“Till man to angels yields at last  
“The rich collation.”

Man may not actually devour his neighbors; but the “tooth and claw” may only be concealed, or rechristened as injustice, greed, indifference or oppression, still equally destructive.

Man thus defines and determines his own status, as *animal* or *human*, beyond any power in the universe to change it.

What he actually *is* depends, in the last analysis, solely and absolutely upon himself.

What else can be the meaning of the saying—“And he died, and went to his own place”?

Free Choice and Rational Volition are as basic in the life of man as is the law of Gravitation; and this is where personal responsibility comes in—and *spiritual gravity* is the positive pole of Physical Gravity.

If man’s physical body drops from a height it strikes the earth with a “thud” as to which he is not consulted and has no choice.

But he rises from the physical, the gross and the animal, by his own volition and personal effort; and when he passes the “middle point” in his upward climb he may master even physical gravity itself.

Most persons would regard this as absurd and impossible, or a miracle. Spiritual Gravity, however, pulls upwards as well as downwards.

These natural laws reach further than most people would believe, or even imagine.

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A Master is one who knows the Law and rightly utilizes it.

The ignorant and vicious *obey* the law through *fear*.

The wise and virtuous *keep* the law through *knowledge*.

The one is a voluntary Slave; the other a self-developed Master. The Slave fears for his own salvation. The Master forgets self and works for others, and so becomes more and more Masterful. This is the "upward pull."

Since Religion, so-called, has had so much to do in promoting or retarding the progress of man, and has so often entirely obscured Morality, or reversed its principles and precepts, clear definitions ought to enable us to distinguish and utilize these basic principles.

We may state again, the basic concept according to the School of Natural Science. "*There is a Constructive Principle in Nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity.*"

"Morality is the established *harmonic relation* which man, as an Individual Intelligence, sustains to the constructive Principle of Nature." Now, what is Religion?

"Religion is the application of the *facts* of Science, and the conclusions of Philosophy, to Individual Life and Conduct."

(Dogma and Superstition are eliminated, having no place in Science.)

These Principles, Laws and Propositions have been worked out, formulated and demonstrated by Masters of the School of Natural Science, in strict conformity with the Constructive Principle in Nature.

Their application, therefore, to the problems of Indi-

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vidual and Social Life is capable of demonstration and verification as to their validity and practical use.

The salient point is *Morality*, by which conduct is governed and character built.

When this harmonic relation referred to is once *established*; that is, assented to without mental hesitation or evasion, and the individual determines to make it the rule in life, he starts on "the Road to the South," viz, on that of continued progress and higher evolution.

Whatever obstacles he may meet, or difficulties arise to be overcome, will concern only the "day's work;" but in no sense will they change his course.

He knows that the Light he has discovered can never fail, and that he can disregard it only at his peril, because the Illumination is within.

But he may obscure the light by his own folly and grope in darkness created by himself.

Worry, confusion and uncertainty in his life will have disappeared, if he has "learned to labor and to wait," and remains loyal and true. His anchor is a *living faith*; viz, "The soul's *intuitive conviction* of that which both Reason and Conscience approve."

Now, *Morality* in action, as a "primary double function," measuring conduct and determining progress on Constructive lines, consists of *Giving* and *Receiving*, between which there must be maintained *perfect equilibrium*, or "Compensation."

Man may forego his own rights for the benefit of others. But here the *constructive principle* bestows upon him *intrinsic rewards* far beyond any outward gain, by *increasing his own capacity and efficiency*.

This is the growth of the Soul, the enlargement of Man's Individual domain and his *actual Possessions*.



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So, on the other hand, if he demands and receives his rights or his just dues and neglects his duties and obligations, and so receives far more than he gives, the Law of Compensation works the other way and decreases his efficiency.

Nothing so dwarfs and belittles the soul of man as selfishness.

It is thus that Conduct and Character are inseparable.

This is the *Science of Ethics*; and it very clearly defines the relation of Individuality to Sociology, the intrinsic relation of the one to the many.

It is not a theory, but a basic principle in the Constitution of Man, as exact as any principle in Mathematics.

The race for wealth and power and fame aims to "get something for nothing."

Investments aim at profit. Money is made to earn money as "interest." One who invests a dollar and gathers a thousand may see no "injustice" in the transaction, but compliment himself for wisdom or good judgment.

If in doing this, however, he deprives others of an equitable share to which they are entitled the whole transaction becomes *immoral*; and the worst of it is that so few people seem to care so long as they get the money and keep out of Jail.

Imagine a community where every one does his utmost to get all that he can, making no return; and imagine another community where every one does the best he can to render a just equivalent for all that he receives.

We might designate the first as "a den of thieves and robbers," and the second as a Brotherhood; for it would undoubtedly be an Ideal Community.

The first is *confiscation*; the second *co-operation*.

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If every one could realize that he has no *Rights* except as they involve *Duties*, measure for measure, Morality would be written large on every act of life and stand out plain as the *Constructive Principle* in Nature.

"Selfishness is the father of Vice;"

"Altruism the Mother of Virtue."

This problem of *Morality* is the most deep and far reaching of any in the life of man.

How often, how far and why so many Socialistic Communities have failed here in America, is revealed by a full understanding of this problem of *Morality*.

Some of these communities may have been "immoral," according to popular definitions of morality, involving sex relations. But they failed in the apprehension and use of the *Constructive Principle* to which I have referred, without which neither individual character nor social up-building can possibly go on.

Tried by this standard and measured by this unvarying Law the causes of failure may be discovered in every case.

Some may object to the association of Religious with Socialistic movements and fail entirely to see where morality comes in.

MacDonald collected a list of seventy-eight of these Socialistic Associations here in America, between the years 1819 (the "Zoar" and the "Alphadelphia Phalanx") and 1853 when the "Grand Prairie Harmonical Institute" was formed, the "Wilkinson Jemina" and her community, Going back to 1780.

"Now" (says Noyes' "*History of American Socialism*," 1870) "we will go a step farther and attempt the reconciling of still greater repugnances."

"Since the war of 1812-15 the line of socialistic ex-

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periments lies parallel with the line of religious Revivals. Each had its two great epochs of Enthusiasm."

Nettleton and Finney were to Revivals what Owen and Fourier were to Socialism." The "New Harmony" and "Brook Farm" communities are more generally known and remembered today, except perhaps some of the religious experiments, like the "Oneida" and the "Shakers."

From groups with, perhaps, half a dozen members to Owen's experiment at New Harmony, with 900 members and 30,000 acres of land, which held together nearly three years, and that at Hopedale, Mass., with 200 members and lasting 17 to 18 years, to many which, for various reasons, lasted only a few weeks or a few months; we find the widest variation in these co-operative social communities.

But Socialism and the Revivals of Religion, thus inaugurated so long ago and so near together, have been in evidence ever since.

Today Socialism and Romanism face each other, not as groups nor as small communities, but as world issues saturating every political and economic problem and involving the freedom or the slavery of Individuals. Our interest in them here is largely Political or Economic.

Capitalism and Romanism, *per se*, are arrayed against the rights of the common people; and, though allies only on occasion, they mean the same thing and produce the same results, viz., impoverishment of the masses.

And so, the fight is on to break the power of the few over the many, as to both physical and Spiritual domination, and to establish the *Brotherhood of Man* precisely as taught and exemplified by Jesus.

It is the "War of the Ages" focalized and openly

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at issue here in America at the beginning of the Twentieth Century.

Shall man be free mentally and physically and be accorded his just share of the necessities, utilities and opportunities of life, and be held strictly responsible for the use he makes of his opportunities? No plenary indulgence, vicarious atonement, special pleading, nor other evasion of the Moral Law should be accorded him. And there should be no conscious and intentional evasion or violation of his Personal Responsibility; all should give and receive equally and Fraternally as Brothers. This is the "fulfilment of the Law."

Here lies the greatest problem known to man, or possible to conceive of.

Other civilizations have faced this great issue and gone down to oblivion, like Egypt, "Sodom and Gomorrah and the cities of the Plains."

We reap as we sow and get what we give, with Construction and Destruction facing opposite ways; and we call it Destiny, Fate, "Kismet," when it is just *Compensation*, the "Law of the Balance," or the "Hall of the Two Truths" and the "Judgment of Osirus"—blind like Justice, and relentless in order to be Just.

Now, where stands the educated "Middle Class" of citizens where neither religious training nor labor unions directly constrain them? I answer: They are largely indifferent and often contemptuous, because almost wholly ignorant of the *Facts* here recorded.

They thus evade Moral and Personal Responsibility, Patriotism and civic Duty. They receive without giving and as they are involved as to *duties* and *responsibilities* they cannot possibly escape the results.

Ignorance cannot excuse them for the reason that their

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ignorance is voluntary and in no sense compulsory. Had they been dominated by the Confessional and the dogma of obedience from childhood their Moral Responsibility would have been greatly altered.

They stand as a clog, as an obstruction, in the way of either Social or Clerical parties and are likely to be trampled down by either or both. Socialists regard them with contempt and Romanism as "Silent Partners." Men? Citizens? Patriots? Slightly, perhaps.

As to numbers, education, intelligence, opportunity—if they would waken and stand out to be counted they might hold the Balance of Power and dictate terms to Ignorance, Superstition and Fear on the one hand and to "Mob Law" and Capitalism on the other. A Redeemer from Injustice, a co-worker with Jesus, for the actual Brotherhood of Man.

They would do this if for one instant they *realized* in *every fibre of their being* the full meaning of *Morality* and its Law of Personal Responsibility and the Penalty for neglect or violation.

If course there are many exceptions everywhere and among all classes.

The average Socialist wants to establish Justice and to better his own condition, but he is not always ready to give and receive equally. Enviousness of the rich is not always absent.

If the well-to-do would take the lead in demanding Justice for all it might be secured.

The consummate Wisdom of the Creative Intelligence is nowhere more plainly manifest than in this that man cannot exercise his faculties and powers to the disintegration and destruction of society without thereby destroying himself, *as far as he goes*.

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One needs but a glance at many of the Insane to see what a wreck the mind of man may become.

"Brain-Storms," indeed, followed by desolation and waste places.

Nearly the whole of crime, fully half of all diseases and almost two-thirds of the Insane of the world today are due *directly* to lack of *Self Control*!

Can anyone fail to see that *Morality* concerns every problem in the life of man?

The Individual and the Social—the one and the many—are *inseparable*. Man cannot break the bond of Brotherhood if he tries. Measure for measure he can disregard or violate it *only at his peril*.

Generation and degeneration, construction and destruction, are but the right-hand and the left-hand roads in the endless journey of the human soul.

The most inclusive terms for all these are *Morality* and *Immorality*; for they measure up the whole man, what he does, what he is and what he is becoming at any moment of his existence.

*Morality* is like the alembic of the assayer or the furnace of the chemist that reveals, weighs and measures every particle of substance and separates the gold from the dross in every *sample* that we call "man."

The incidents of life are numberless and infinitely various. The Principle of Construction is *one* and its demands are so simple and few that a child can understand them.

Be just! Be kind! Go out of your way to help others! Do it with cheerfulness, with a smiling face that brings sunshine into the life of others!

Nature and the Divine Intelligence will do the rest.



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Here, indeed, is the Fatherhood of God and the Sonship of Man made manifest.

Here and thus only can any Individual Intelligence declare—"I and the Father are One."

Is not this plainly the "*Law and the Gospel*" of Jesus, the Christ, and the "Living of the Life"?

Men have confused, complicated and sophisticated it while declaring vengeance toward all who disagree with their explanations. They forget to be just and kind. Here it is "For the Glory of God," or "the church;" and they label it all "*Religion*."

Again: "*Morality is the established harmonic relation which man as an Individual Intelligence sustains to the Constructive Principle of Nature.*"

If Creative Intelligence had made it necessary for man to "split hairs" over theologies how could barbarism ever have evolved into civilization?

Mankind has advanced only by social consideration, by Community of interests, possessions, duties and obligations.

"Socialism," as variously defined and advocated today, presents a complicated platform, with plans and ventures which comparatively few understand and which many good people fear to try; and so, reform is retarded and injustice goes on.

Wage earners, wrangling over details and complaining at injustice, fight over "Recognition of Unions," believing that "in Union there is strength"—*to enforce their demands*.

Goodness knows there is injustice enough to serve as an "excuse."

Rome, under the law of self-preservation, is doing the

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same thing, organizing her voters to enforce her dogmas and her demands.

Capitalism for the same reason, is doing the same thing through her syndicates and great corporations.

What is here but a "three-cornered fight" (a "Triple Alliance") for dominion and power over the masses, each party with a basket full of reasons, or excuses, to justify its contentions?

Suppose every good citizen outside these parties united to pull steadily and straight toward *Morality*, as herein defined, and, to establish Justice and Brotherhood as a "working hypothesis," measured up to *Morality* at every step; would not injustice and oppression be in very bad repute and soon begin to disappear?

"Parties" and "Bosses" would lose their power, because they could no longer *deceive* anyone, and they would be "*put to shame.*"

What man, worthy of the name, would find any just complaint against "Equal Justice and Opportunity for all, special privileges to none"?

It seems to me that these great principles and truths are "self-evident;" the Genius of our Government doing for society precisely what Jesus aimed to do for every Individual; and the Individual remembering his *duties* and *responsibilities* and clasping hands for a "more perfect union," and an Ideal Commonwealth.

Look at the waste and the loss from a great Labor Strike, the bitterness engendered on both sides and the murders that so often occur while the outside world complains, but does nothing else!

Everybody knows that something is wrong somewhere; and so, regardless of facts or reason, people take sides and blame one party or the other and are never in sight of

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a just solution, one that shall prevent a return of such issues and conflicts.

Every good citizen ought to become a real *helper* along all these lines and aid in building "*the Great Republic*" where there shall be no cruelty, no injustice, no want, no oppression, no unkindness.

Can anyone imagine any "Second Coming of Christ" that would transcend such an Ideal Commonwealth? I confess I cannot; and we can build it if we choose.

We are being educated with a club; having moral principles beaten into us, or shot into us. Seemingly this is the only way, so far, that we can learn *how not to do it*.

The foreign element, from the superstitious ignorance, poverty and anarchy of the old world, is often largely in evidence.

The sting of poverty and injustice is in their blood, though too ignorant clearly to discriminate and measure exact Justice.

They are wards of this Great Republic and they need educating in every way.

So long as we answer force only by force they will continue to grow more bitter and revengeful.

"Law and order," outside of education, mean only force and despotism—and again, rebellion and resentment.

It is said that the recent strike in Colorado cost the state \$600,000 and a loss to the laborers in wages for more—to say nothing of the loss to capitalists, or of the murders committed, till finally the general government put it down by sheer force.

Does that read like civilization? like "law and order"? or like barbarism?

It is not a question of parties, nor of divided interests. Every citizen is involved whether he believes it or not.

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It is a question of *Public Morality*, of *Social Justice*, and of *Personal Responsibility* to every citizen.

It is not the highest duty of our government to *quell* riots, but to *prevent* them—by promoting justice, fraternity and civic duty, till riots become impossible.

The time is coming when we must dig to the bottom of these great economic problems or they will overwhelm us.

Foreign Immigration has multiplied and aggravated these problems immensely. It is the bitterness and injustice, the ignorance and barbarity, accumulated for ages and vomited into our midst like a great loathsome disease or pestilence.

We have permitted it without sufficient protest and cannot now repel it. It has become part of us, and “Benevolent assimilation” is a mighty task.

Which shall it be, Civilization or Desolation? Nothing but civilization and *moral education* on the part of the intelligent middle class can save the situation and hold the balance of power.

More than all else, and more than with all others, here lies the blame and the responsibility.

The lines of *Constructive Individuality* and the lines of *Constructive Sociology* are the same. The progress, well-being and happiness of the one are involved with that of all others. Death and Desolation are the only other doors of escape.

I am trying to dig to the foundations of injustice and the unrest that promote turmoil and continually threaten disaster, and then to point clearly the remedy and the solution of the Economic and Social Problems.

Committed to neither party—the wage earner nor the capitalist employer—I have not attempted to catalogue all complaints on either side, but to deal with those

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self-evident principles of Equity, Justice and Right that, when thoroughly understood and acted upon, should make injustice and cruelty impossible.

Public Sentiment, when clear and well defined, is a powerful force. I do not mean those spasms of feeling and resentment that follow a great outrage or murder and become "headliners" for a week in all the daily papers only to be replaced and forgotten by a new scandal or a new sensation.

I mean rather a *settled conviction* devoid of all excitement and accompanied by a *determination* on the part of *every good citizen* to stand by it till Justice is done.

Whenever the members of the great Middle Class take this position and thus stand for Equity, Justice and Right, they will hold the balance of power and become invincible.

Parties and politicians, capitalists and laborers, will reckon on them and with them, knowing that there is no escaping them.

It is one of the clearly defined purposes of the Great School of Natural Science to do its utmost to educate this great middle class along just these lines of *Scientific Morality*, to fit them to hold the balance of power, to exercise it fearlessly and unselfishly *for the Common-Weal*.

The appeal is "*to the Progressive Intelligence of the age.*"

The ignorant, the selfish and the time-serving, the Creed-bound and the superstitious, possess neither the "listening ear" nor the open mind necessary to a ready understanding and a quick response to public duty and *personal responsibility*.

These will follow slowly when convinced of the unselfish motive and wise counsel of their leaders and helpers.

The *Balance of Power* to which I refer will not at first consist so much in numbers as in the *Individual*

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*Character* of those who fearlessly espouse the *Great Cause* and stand out openly, *without reproach*, regardless of self-interest.

Such men and women will be each a *nucleus* around which friends and neighbors will cluster with pride at being in such "good company."

Then come *Public Sentiment* and the *Balance of Power* to which I have referred.

Think it over, my Friends, and see if the principles of Economics and Sociology are not reducible to an *exact Science of Morality*, with a few basic principles clearly defined, appealing to the highest ideals and best interests of every clean and intelligent man and woman and then put to the highest and noblest use for the common weal, the commonwealth and the highest good of all. Is anything ever conceived by man of equal importance?

I hold that just here, *boiled down* and *crystalized*, stands the Mission of Jesus, the Ideal of the Christ, and the real *Genius* of our Declaration of Independence.

Have we not wrangled long enough over creeds, theologies and interpretations to be glad at last to *go back to Jesus* and begin to *Live the Life* and fulfill the *New Commandment*?

This is the *Great Work*, dreamed of and prophesied for ages.

This is the "one and only" purpose of the *Great Friends* and the *Great School*, as I sense it after more than ten years of the closest study of my life.

If *Scientific Morality* can be clearly discerned and accurately formulated for the guiding of conduct, the building of Character and the happiness of all mankind, its apprehension and use in daily life are the only things really deserving the name "*Education*." This is the one



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aim and purpose of the Great School, our "Elder Brothers" who have gone this way before, as I have gleaned it from their writings.

The only *authority* it claims is that of the Mathematician who has demonstrated a problem in Mathematics and shown that—"backward and forward it still spells the same."

Its first and its last word to the neophyte, the beginner, is "*Try it and see!*" Science must prove and demonstrate, then formulate and record the result. "Go ahead and test it!"

The shallow, the trifling, the voluptuary, the creed-bound, all these "pass by on the other side;" they always have and they always will. They wag their heads, point the finger of scorn, denounce to the Inquisitor, then wrap their mantles of conceit or sanctimoniousness about them and pass on—and, yet:—

"The great and peaceful ones live, renewing the earth like the coming of spring"—and they say to every man—"Choose ye this day whom ye will serve."

And so it has come to pass that, in the dawn of this Twentieth Century, the doors of this *Old School*—this *University of the Universe*—are again opened and every sincere, intelligent and worthy seeker may be admitted.

His progress depends absolutely upon his "proficiency in each preceding degree."

The education referred to is in no sense a "*pouring in*" process; nor is it theoretical, composed of categories outside the conscious mind. It is more like the use of simple, healthy food for the nutrition, the growth and the efficiency of the human body.

It means *character-building, development, evolution.*

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It is the road to Mastership—Mastery of the *Art of Living*.

And even this is but the beginning, the foundation, the preparation for the real *Work of Living*.

The Life Work of an individual so Educated is to benefit, to uplift, to encourage and cheer his fellow men. A "*Great Work*," indeed, fit for the Gods, that angels might covet.

The imagination of man can conceive nothing higher, nobler nor more godlike.

It is Messianic; such as was anticipated and foreshadowed among the Jews for centuries before the coming of Jesus (see last section of "*Letters to his Holiness*"—by a *Modernist*).

It is not consummated with long faces, uplifted eyes and deep-drawn sighs—as something far away among the clouds.

It enters the hovel of the poor; brings comfort, food and flowers to the sick, the sorrowing and the despairing and literally "goes about doing good," and does it with a smiling face and a heart full of Joy.

And can anyone give a *single reason* why he should not *Matriculate today* in this *University of the Universe*, this *School of Natural Science*, who from the depths of a heart that is earnest and pure, can say in truth, "I will arise and go to my Father! I will do *my best* to help my Brother! I will set my feet on the *Path* that leads upward and onward to the Perfect Day!"

It is not "selfishness," but *self-hood*. It is not "renunciation" in the old mystical sense, but *realization* and *self-completion* that is the goal.

Suppose a fair percentage of the really "best people," the educated, kind hearted and intelligent in every com-

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munity were found to be deliberately working on these lines of self-control and education in essential morality, and were ready to co-operate in all economic and social problems, intelligently and unselfishly, what would be the result?

The number who are really interested and who desire to help is larger today than ever before.

Education and then *co-operation* are all that are needed to make them an irresistible force and give them the *Balance of Power*.

They can thus achieve in a single year more than the disjointed and unaffiliated groups now working on different lines and under many names can accomplish in ten years; yes, twenty, thirty, even *fifty years*.

This is the appeal "*to the Progressive Intelligence of the Age*," made by a Representative of the Great School in "*The Great Work*."

The response has already been a Joyful Surprise, to find that so many self-selected men and women have been ready to "*Matriculate*" and go to work in earnest to educate themselves and help the *Great Cause*.

They may be counted by the thousands and tens of thousands, even now, who are ready to co-operate; and there is literally "rejoicing in heaven" among the "Invisible Helpers" over the Inauguration of this "*Great Work in America*."

No one who has once caught the ideal, taken the first step and been imbued with the real *Spirit of the Work* can ever think for a moment of turning back to the "husks that the swine did eat."

The ratio of increasing interest and loyalty is unprecedented for thousands of years in the history of the Great School—whose resources have been preserved and

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accumulated for ages awaiting just the dawn of the present day.

If so much has been actually achieved in a single decade, what may not the future accomplish?

The outlook should fill us with confidence, hope and joy; with enthusiasm for more and still better work; with the unqualified assurance that the great reward is beyond measure and beyond price, for the "Heirs of all the ages, in the foremost ranks of time."

Think, also, of the joy of the Great Friends and the Invisible Helpers over the rising tide of a New Life for the sorrowing children of men! Is it not Worth While?

"*There is no death;*" and Man is the arbiter of his own destiny—the Master of his own fate.



Chicago, Illinois

Dear Master:—

Whoever you are, wherever you are, and whatever you are, please accept my thanks.

To live without reading our little magazine, would now-a-days seem to me to be pretty close to zero in modes of living. I for one do not propose to try such a life as long as I have a dollar to spare for subscription purpose.

If I don't happen to have the "where-with-all," I feel pretty sure that I shall have the opportunity to read "Life and Action" anyhow, "thru intervention of Providence."

To make a long story short, here is the dollar. God bless you!

Yours gratefully,  
A. V. R. B.

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### *Addenda to The Great Psychological Crime*

By Rev. Harry Marschner



THE "Third Series" of these "Addenda" was dealing chiefly with the power of the operator in *hypnotization at a distance*. The present series gives some remarkable instances of *post-hypnotic suggestion* and, thereafter, considers the operator's power in *clairvoyant hypnosis*.

Previously hypnotized persons should, one might think, oppose as much resistance as others to an external will; but they simply can't. Especially is this so when *post-hypnotic suggestions keep them in bondage* for the future more or less. They are in the power of the operator, by post-hypnotic suggestion, ever after "in exact proportion to the depth or intensity of the hypnotic state." Obsessed by the will of the operator, they carry out even his post-hypnotic suggestions whenever he wills them to do so.

In P. R. P. (Psychical Research Proceedings), Vol. V, p. 11, Edmund Gurney gives this instance: "Parsons was hypnotized, and told that in seven minutes he would be swimming in Brill's Baths. It was then

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8:47. He was instantly awakened, and other 'subjects' were dealt with. At 8:53 Parsons took a header on to the floor and swam vigorously in the dust, first on his side, then making chest-strokes, and finally kicking along the floor on his back, loudly calling his friends by name meanwhile."

One may call this "hallucination," but the control of the operator's will is so evident that this sort of "hallucination" is, nevertheless, a clearly subjective process induced by psychical transference of volition. Mr. Gurney himself admits, on p. 247, "that a sporific impulse, strong enough at any rate to facilitate the passage into trance, may be *psychically*\* conveyed to a sensitive recipient" and that "for a believer in telepathy it is impossible to assume such mental elements as these without admitting the possibility at least that they may be reinforced, if not actually initiated, by a *psychical transference*.\* And regarding the *willing-game*, of which he gives some good examples, he says on p. 250: "The casual mode and variable place of the touch in these amateur diversions would lead us to suppose that the contact, if specialized at all, is specialized by the *will-force* which accompanies it."

One of Bernheim's interesting experiments in *post-hypnotic suggestion* is abridged as follows, by F. W. H. Myers, in P. R. P., Vol. IV, p. 11f: "In the month of August I asked S. (an old soldier) during the trance, 'On what day in the first week of October will you be at liberty?' 'On the Wednesday.' 'Well, on that day you will call on Dr. Liebault; you will find in his room the President of the Republic, who will present you with a medal and a pension.' I said nothing more to him on

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\* Italics are mine wherever marked with an asterisk.



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the matter, and on awakening he remembered nothing. On October 3, Dr. Liebault wrote to me as follows: 'S. had just called at my house; he walked straight to my bookcase, and made a respectful salute; then I heard him utter the word "Excellence!" Soon he held out his right hand, and answered, "Merci, Excellence." I asked him to whom he was speaking. "Mais, au President de la Republique!" He turned again to the bookcase and saluted, then went away. The witnesses of the scene naturally asked me what that madman was doing. I answered that he was not mad, but as reasonable as they or I, only another person was acting in him.' " And so it was, indeed. Two months after the post-hypnotic suggestion had been given, the operator's will had still control of the subject.

Dr. Quackenbos has often been startled by having patients tell him of feelings which he knew to be in the background of his consciousness, which goes to show that the subject is guided, not by the spoken word of command, but by the *mind* and *will-force* of the hypnotist. When, for instance, Dr. Wiltse, as stated in P. R. P., Vol. VII, p. 74, asks his entranced subject to tell him how she liked his brother's house, she replies: "The house is nice, but the side-walk is awful narrow," which peculiarity was, indeed, *in the operator's mind*.—But it is not only *during*, but also *after* the visible hypnotic condition that mind and will-force of the operator exert their influence on the subject. When Dr. Biggs, as reported in P. R. P., Vol. VII, p. 341, has it in his *mind* to make a cross appear on the goiter of his patient and, while she is under his hypnotic influence, gently places a little cross on the goiter, *strongly desiring* that a corresponding mark should appear, it actually does so appear about six weeks

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afterwards, though Dr. Biggs, by that time, was of the opinion that the experiment had failed.—When Dr. Rybalkin, as cited from P. R. P., Vol. VII, p. 338, tells his hypnotized subject: “When you awake, you will be cold; you will go and warm yourself at the stove, and you will burn your forearm” . . . . ., then one should think that a *cold* stove could not burn the subject at all. Such, however, was the case. A redness could be seen at the place indicated, and the following morning there were two blisters on the subject’s arm, one of the size of a nut.

If the *will* of the hypnotizer in hypnotic and post-hypnotic suggestion is so powerful as to produce, as well as to remove, even *stigmata*, blisters, and the like—to the appearance of which the subject would certainly object, *if he could*,— then it will be hardly possible to maintain that the subject could not be under the full control of the operator’s will. True, “it may often be easier to induce a subject to commit some great imaginary crime—say to put arsenic in his aunt’s tea—than to perform some trifling act of manifest *inconvenience*—such as taking off his boots in public.” But the explanation does not seem to be quite convincing that the subject must have a shrewd suspicion that the supposed arsenic came out of the sugar-basin. If, however, there should be some such suspicion somewhere in the subject’s mind the inference would merely be that the stage of hypnosis is not that deep stage which delivers him absolutely into the operator’s control, or that the hypnotizer does not really will him inwardly to obey the command, it not being of vital importance.

Although there are incidents on record to be dealt with in some subsequent series—which, *seemingly*, do

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not corroborate the claim of TK in *The Great Psychological Crime*, p. 32, that "the practise of hypnotism is one which may rob a man of his free will without the possibility of resistance on his part"—as quoted from Dr. James R. Cocke's work—the above quotations and cases, given mainly from the records of the P. R. P. (Psychical Research Proceedings) are so numerous and convincing that any further confirmation of TK's position might only be carrying coals to Newcastle. Nevertheless, it might be convenient to have a greater number of data at command, for which reason the following references are given.

In a review on some books on hypnotism, in P. R. P., Vol. XI, p. 146, Chas. L. Tuckey says of Doctor E. Mesnet, of Paris: "He comes to the same conclusion as Bernheim and Liegeois, of Nancy, that these highly sensitive subjects can be absolutely dominated by the hypnotist, and could be subjected to ill-treatment, made to sign documents, and impelled to *commit crimes by hypnotic suggestion*"\*....."Dr. Mesnet has made a special study of that phase of somnambulism termed fascination"....."In this state, as has been demonstrated by previous investigators, the higher brain functions seem entirely suspended, and the subject simply follows the object which has fascinated him *without consciousness or volition.*"\*\*

Of Dr. Crocq, of Brussels, the same reviewer says, on p. 147: "Though he agrees with Dr. Mesnet and others of the Nancy School, that *the power of suggestion in profound hypnosis is so great that the patient's scruples may be overcome by repeated and energetic suggestions*,"\* yet he thinks criminals will find, if they attempt to use hypnotism to effect their ends, that they will be betrayed

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by it, for the memory is very likely to be revived by properly applied suggestions" which procedure, if effective, of course, does not contradict the contention that the subject is under the operator's control in exact proportion to the intensity of the hypnotic state.

Thomas Barkworth has this to say in P. R. P., Vol. VI, p. 85: "The most prominent and prevailing characteristic of the ordinary actions of our *waking\** life is that they are performed in obedience to the *will*"\*..... "The actions of the *hypnotic\** state, on the other hand,"... "seem to be carried on *without volition*"\*..... "until put an end to by the operator."

All these and previous quotations are in favor of the view that the hypnotizer controls his subject to the extent of the intensity of the hypnotic state. But there are cases on record which *seem* to point the other way. Among these are, for instance, cases of *clairvoyant hypnosis*, cases of *cross mesmerism*, cases of *refusal to obey*, etc., and these deserve the attention not so much, perhaps, of the general reader, but of the student. The present paper will henceforth be confined to *clairvoyant hypnosis*.

The question confronting us is this: If the hypnotic subject is so under the control of the operator's will that he "sees, hears, feels," etc., only what is in the mind of the operator—as Dr. Quackenbos has said—*how, then, are we to account for those cases* where the subject is able to impart truthful *information* of what is occurring at a distance, which information is at the time *unknown to the operator*?

For instance: Dr. Alfred Backman, of Kalmar, reports in P. R. P., Vol. VII, pp. 364 s., that Mr. Balle, a lawyer, was told by the hypnotizer, Mr. Carl Hansen,

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to visit Mrs. Suhr, at Roeskilde, Seeland, whose two sons were present at the experiment. One of them writes: "After some hesitation on Mr. Balle's part he made the journey in a few minutes. He found our mother sick in bed, but with a slight cold only, which would pass off in a short time. We did not believe this to be true, and Hansen asked Balle to read on the corner of the house the name of the street. Balle said it was too dark to read, but Hansen *insisted* and he read 'Skomagerstraede.' We believed this to be quite wrong, for we knew that our mother lived in quite a different street. After several days we got a letter from our mother, saying that she had been sick and had removed to Skomagerstraede." Mr. Hansen himself remarks that neither he nor Mr. Balle had ever seen Mrs. Suhr; "neither of us had ever been in the town of Roeskilde, nor did we know the names of the streets there; therefore it seems to me that there could be no telepathy in this case, as the clairvoyant could not read an address we had no idea about,".....in fact "that the findings of the town and the address are pure *clairvoyance*."\*

If Mr. Hansen had said: "pure clairvoyance *in obedience to the hypnotizer's command*," his conclusion would be faultless. Clairvoyance\*—the faculty of perceiving, as though visually, some distant scene—was, indeed, produced in the subject by the control of the operator's will.

TK, in a personal letter to the writer, says on this point: "There are many cases of hypnosis wherein the control produces clairvoyance in the subject. In all such cases, however, wherever the command of the operator is concerning that which is at the time in the hypnotist's mind, the subject's clairvoyant vision is limited to

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whatever subject-matter the operator's command covers." . . . . .

"But now, suppose the operator really desires to obtain knowledge of something that at the time is *not* in his mind; the *command*, in this case, is a definite command to go *outside* of the things that are in the operator's mind. Instantly the subject obeys, and turns its attention to those things *outside* which *fill the requirements of the command*. Instantly the clairvoyant vision is projected to the distant point designated (if one is so designated, and if not, then to any point or field within its compass) and whatever it *sees* it *reports*.

"Even in *this* case, the subject literally obeys the *command* of the operator. *That* is\* the *vital* point. Whenever that command is for the subject to use his sight to see *other* things than those in the mind of the operator, the command is obeyed, to the full limit of his clairvoyant vision. But he still is strictly *obeying the hypnotic command*.

"Thus, he still 'sees what the operator *tells* him to see.' Dr. Quackenbos states it slightly differently, but the essential point lies in the fact that the subject *obeys the will* of his operator. And this is true regardless of whether the command has reference to knowledge in the mind of the operator or outside of it—so long as the thing commanded lies within the limitations of the subject's clairvoyant vision."

TK makes it perfectly clear that *the vital point* is *the subject's obedience to the hypnotizer's command* even in cases of hypnosis where the subject imparts information which at the time is unknown to the operator. The latter's command to go *outside* may actually *produce*



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clairvoyance in the subject who, when imparting information the substance of which is *not* in the operator's mind, does so by obeying that command which *is* in the mind of the operator. When Mr. Balle reports to Mr. Hansen that Mrs. Suhr is sick in bed, and is living in Skomagerstraede,—two statements which were believed to be quite wrong,—he goes to Roeskilde *in obedience to the operator's command*; and when he reads clairvoyantly the name of the street in which Mrs. Suhr lives, he does so simply because Mr. Hansen "*insisted*" on it. The information the subject imparts is, substantially, *not* in the operator's mind, but the command *is*; and this command is literally obeyed, as soon as the control tells the subject to go *outside* of the things that are in the operator's mind.

A good illustration of this obedience to the operator's command to go outside is reported by Mr. Myers in *Human Personality and its Survival of Bodily Death*, Vol. I., pp. 555f. A gentleman requested a friend at Baltimore "to place something in a particular place in a certain house, after he had left the city, to test if it could be seen by any of Dr. Fahnestock's clairvoyants at Lancaster." Mrs. E., who had never been in Baltimore was then hypnotized by Dr. Fahnestock at Lancaster and commanded to go to Baltimore to the appointed place. When asked whether there was anything about the clock which did not belong to it, she said she saw something dark there, which looked like a bottle. When told, after a while, to examine it minutely, she stated that "it was a *dark bottle, about the length of her index finger, and was suspended by a white string, tied about its neck, that it was empty, and had no cork.*" The gentleman left for Baltimore the next day and told his friend about

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it. The friend produced the bottle, and it was found that Mrs. E. had described it to the very letter. "A purer case of actual clairvoyance," says Dr. Fahnestock, "could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there."—In this instance, too, the information given was *not* in the operator's mind; but the command *was*; and this command was literally obeyed.

Dr. A. S. Wiltse, of Skiddy, Kansas—the same who was mentioned before—reports on the evidence of clairvoyance in hypnosis, in P. R. P., Vol. VII, pp. 75 and 80, quite a number of experiments in clairvoyant hypnosis.

One of them I abbreviate thus: Mr. Howard was lifted up quietly into the kitchen through the window, while Fannie was hypnotized by Dr. Wiltse and told to examine the kitchen. She saw a man there with his ear up to the door, and flute in his hand, and looking at his watch. This was correct, though the doctor did not even know the flute was there; it had been carelessly placed, and Mr. Howard accidentally laid his hand upon it in groping his way through the dark room.

In another experiment Fanny was told to look into Miss Florence F's stable and to tell what she saw there. "She replied that there were two black horses, one grey horse, and one red horse (meaning, of course, a bay horse). Miss Florence said, 'That is wrong; there are only my two blacks'. Soon after her brother came in, saying there were some travelers at the house, and upon inquiry we learned that these travelers had a grey horse and a bay in the stable, so that after all Fannie was right."

In both experiments the afterwards verified information imparted by Fannie during hypnosis was *not* in the mind of the operator, Dr. Wiltse; but his *command*

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was literally *obeyed*, viz., to go *outside*—in one case to the kitchen, in the other to the stable—and to “tell what she saw there.” Instantly the subject obeys the hypnotic command and reports what she sees, and that is exactly what the operator *willed* her to do.

*This obedience to the hypnotizer's command to go outside is the vital point.* This holds good even in cases where the subject's report is *not* veridical. His vision may deceive him, but he *obeys*. To illustrate: John Park was put to sleep by William Reid, the operator, who desired Park to give information regarding the fate of Franklin's expedition. The report in P. R. P., Vol. VII, p. 51, shows plainly that the statements of the subject, in this instance, were inaccurate. When, however, the same operator sent Park to Old Greenland on board the *Hamilton Ross*, a whale-ship belonging to the port of Peterhead, the subject “saw David Cardno, second-mate, getting his hand bandaged up by the doctor in the cabin, having got it injured while sealing” and, when again directed to go to the *Hamilton Ross* on the following day, “found Captain Gray, of the *Eclipse*, conversing with the captain” (of the former whale-ship) “about the seal fishing being up.”—Neither of these statements could have been in the mind of the operator, yet both of them were afterwards verified.

It does not make a bit of difference whether the information given by the subject during the hypnotic state be accurate or not. The point is: *the operator's command—to go outside and report—is obeyed!* And this corroborates exactly the position of TK when he says on p. 37 of *The Great Psychological Crime*. “A hypnotist *does\** control the will or voluntary powers of his subject during the continuance of the hypnotic relation.”

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The writer hardly finds a more appropriate conclusion to this paper than TK's personal answer to the following question:

Miss S. was given the hypnotic suggestion that she would see a certain portrait on the back of a certain card after she was awakened. She did so, as commanded. But she went further and saw the same portrait on the back of a card of another deck which she had not seen or touched. By what process did she see the portrait on the card of the second deck?

TK gives this answer: "The hypnotic process, in this case, developed her clairvoyant vision. When she ran through the second deck and clairvoyantly saw the face of the same card (king of clubs) the process of hypnotic association suggested to her mind the same portrait she had seen on the same card of the other deck. This is a case of mental suggestion by association of ideas. But this does not violate the fact that the subject obeys the command of the operator; and as far as the command relates to data in the operator's mind the subject sees that only; but *whenever the command enlarges the scope the subject obeys just the same.*"\*



Jacksonville, Fla.

Dear Friend and Brother:

Your reminder that the term of my subscription to LIFE and ACTION is at hand has just reached me; so I hasten to respond with a cheque for renewal.

It can hardly be a question as to whether the magazine is worth the price. I regard it really as priceless. While my age and circumstances forbid my enrollment you may certainly count me as a friend of the Great Work. It will bring others the gift which is denied me, and I can heartily rejoice with them and you.

Of course, you are working under many handicaps. Was any substantial good ever won otherwise? The only real merit of Faith is that it keeps fortitude in the heart and a smile on the face even in the hour of final defeat.

With fraternal love,

Your friend and brother,  
F. O. N.

# Life and Action

## EXPIRATION OF SUBSCRIPTIONS.

Dear Friends:

With the issue of this number of "*Life and Action*" about 1,800 subscriptions to this magazine will expire and we are wondering how many of our readers will be willing to discontinue reading its pages.

If this magazine has seemed to you to be worth the price (and a little more) then we will be glad, yes, grateful, if you will renew at once. We are conscious of the fact that it is only half as good as we would like to make it, and will hope to make it in the future.

We are working under many handicaps because of intense opposition and antagonism, but if every subscriber will renew his subscription and if he will try to secure just *one* other subscriber, it will help to spread abroad the knowledge of the Harmonic Philosophy which are its purpose and aim.

It may interest our readers and friends to know that we are placing a free copy of this magazine in every prison of the United States. It will also be to them a source of pleasure to know that as fast as we can do so, we are placing a copy of "Harmonics of Evolution," "The Great Psychological Crime" and "The Great Work" on the shelves of all these penal institutions absolutely free of charge to them or the State.

There are doubtless many men (and it may be women) who in an unguarded moment have committed a crime which the law could not condone, and in consequence they have been deprived of their liberty and incarcerated in our state institutions. Many of these have been groping in the dark and praying for Light. To many of these the Text-Books which we are placing within their reach

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will become a beacon-light to point the way to a new and better life here and in the great beyond.

Besides these free gifts of books, we are continually giving to those who are crippled or aged and are unable (owing to financial reverses) to purchase copies for themselves.

These free gifts to our unfortunate Brothers and Sisters sap our financial vitality to the utmost. Therefore, dear friend, if you believe this magazine is worth \$1.00 for the coming two years, and if you can secure even one more subscriber, we shall be glad and grateful indeed for your efforts in the Great Cause in which we are all enlisted.

With greetings of good will to you all,  
Your Friend and Brother,  
TK



### FRIENDS AND READERS.

This issue of the magazine completes the Fifth Volume of "Life and Action" and we take the present opportunity of reminding our many friends and readers that the Fifth Bound Volume will be ready for distribution as soon as it can be printed and bound.

It will be bound in English Beauty Cloth and an exact duplicate of the other four Bound Volumes.

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### To Our Artistic Friends and Readers.

We desire to draw the attention of our friends and readers to the beautiful cover design of the present issue of "Life and Action."

The artistic design on the issue of the May-June magazine was by a beloved friend now in California.

The July-August and the design on the present issue, September-October, are the work of a beloved friend in Chicago.

There may be other friends and readers who would be pleased to send in cover designs for coming issues. If any there be, we shall be delighted to receive and later, may be, use them.

Very truly yours,  
Indo-American Book Co.



## A Benediction

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Blest is the soul  
that is lifted above  
The paltry cares of  
Self's selfish love,  
Which adds no weight  
to another's care  
And gives no soul  
a burden to bear,  
Which takes what comes  
as its part and lot,  
Which laughs at trouble  
and worries not,  
Which sleeps without malice  
or fraud in its breast  
And rises pure  
from its daily rest.

—*Jami*.